

Korea

I. Cultured People of the Land of Morning Calm

By F. A. McKenzie

Author of "The Tragedy of Korea"

KOREA, the ancient Chosen, or Chosan (Morning Radiance)—a name revived by the Japanese—was the last coast land of the world to attempt to maintain the policy of excluding all foreigners. It could do so with considerable success because of its geographical position. Its northern boundaries were protected by unexplored mountainous forests and by a lawless and brigand-haunted district, a veritable No Man's Land, through which no stranger dared venture. Its coasts were uncharted.

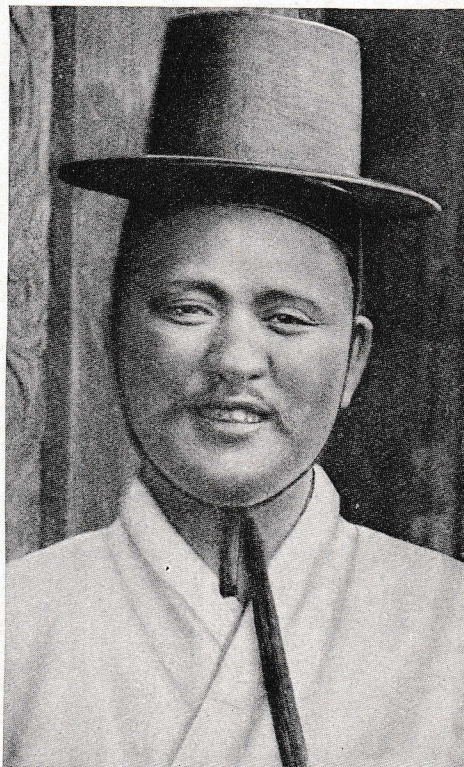
This policy of complete isolation was rigorously maintained until 1876, when changes began which led to the admission of the first Europeans and Americans in the early 'eighties.

Diplomatists came first, and were followed by missionaries and traders. They settled in the capital, the city of Seoul (now Keijo). They found themselves among a nation as extraordinary as in any quarter of the globe. The Koreans then numbered probably fourteen millions; to-day they are nearly between seventeen and eighteen millions. Physically

a fine race of the Mongol family, they speak a polysyllabic and agglutinative language of the Turanian group. They have an alphabetical rhythm of their own, but Chinese characters are largely used in correspondence.

The city of Seoul, situated in a beautiful valley surrounded by mountains, a few miles from the coast, was medieval. It was fenced in by a great wall twenty feet high and eight feet thick, pierced by eight massive gates, through which all travellers had to pass.

These gates were closed at sunset, when a curfew bell was rung and signal fires were lit on the hilltops, telling the rest of the land that all was well. A large part of Seoul was occupied by the royal palaces of vast area, constructed with considerable elaboration. The homes of the Yangbans, the high officials, were around the royal dwelling area, and the rest of the city was tightly packed rows of one-storeyed mud huts. Only the royal palaces were of more than one storey; no one must have a house so high that he could look down on the king. The men wore long white



A "SMOOTH-FACED GENTLEMAN"

Quick intelligence and a usual expression of good humour render the physiognomy of the well-bred Korean not unpleasing. The features are Mongoloid, with a well developed brow

Photo, Brown & Dawson

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NEATNESS SEVERELY PLAIN

Gentlewomen's costume in Korea is more European in effect than that of other Oriental women. The silk fabrics are good, but the fashion completely lacks grace of line

robes and high black gauze hats, the women white skirts and short white jackets. Hats were varied and remarkable, some very high, some very big. The feast-day hats of the girls of the north are to this day roomy enough to serve as a cot for a child of two or three.

The women of the humbler classes—the only women seen in the streets during daylight—wore their jackets very short, leaving their breasts entirely exposed. Women above the labouring class, when they went abroad, wore green coats over their heads, carefully shrouding their faces. High ladies moved abroad in their closed

sedan chairs. When the curfew bell sounded at night, all men of ordinary rank had to go home and stay at home; then the women came out, made their calls, took their exercise, and went abroad for the women's hour.

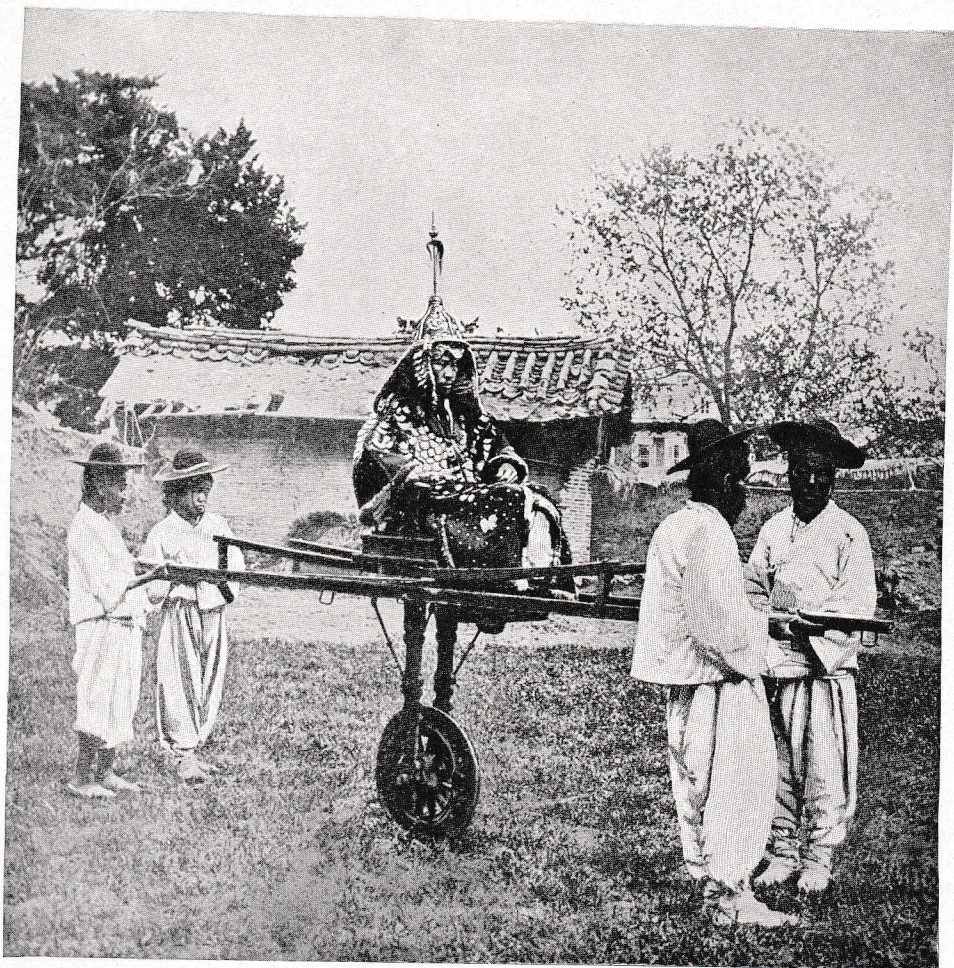
Besides the coolies and the officials there was an intermediate rank—the merchants. These lived with considerable insecurity of tenure, because of their liability to official exactions. Their trade was greatly hampered by a cumbrous currency system, cash being a copper coin of very little value. The mere cartage and storage of coin was a big problem in itself. The whole life of the city and of the country



LITTLE SON O' MINE

All Koreans adore their children—the daughters as well as, though not so much as, the sons—and the women are born experts in everything pertaining to mother-craft

Photos, F. A. McKenzie



MARTIAL DIGNITY IN OLD-TIME SPLENDID PANOPLY

Decoration ran riot in the headgear of officers of the old Korean army, whose service was indeed rather ornamental than military. This melancholy-looking individual, huddled up with the correct air of aristocratic helplessness on his palanquin, is a general officer. The palanquin is fitted with a single wheel which relieves the bearers of something of the weight of so much dignity

Photo, Underwood Press Service

centred in the court. The king—he did not take the title of emperor until later—was absolute autocrat, and his system of government wholly paternal. He appointed officials as he pleased. His prime minister was once a coolie, and owed his promotion to the fact that he saved the life of the queen during a popular uprising. The king had his own independent observers, royal inspectors travelling as they willed through the country and reporting directly to him. People who dared to dispute his power were treated very drastically.

There were lower cells in the royal palaces where would-be rebels and men

of independent minds were kept, dark cells where they lay, month after month, their feet in stocks, their necks held tight in cangues, their hands chained up over their faces. They were given time, before death came, to reflect on the error of their ways.

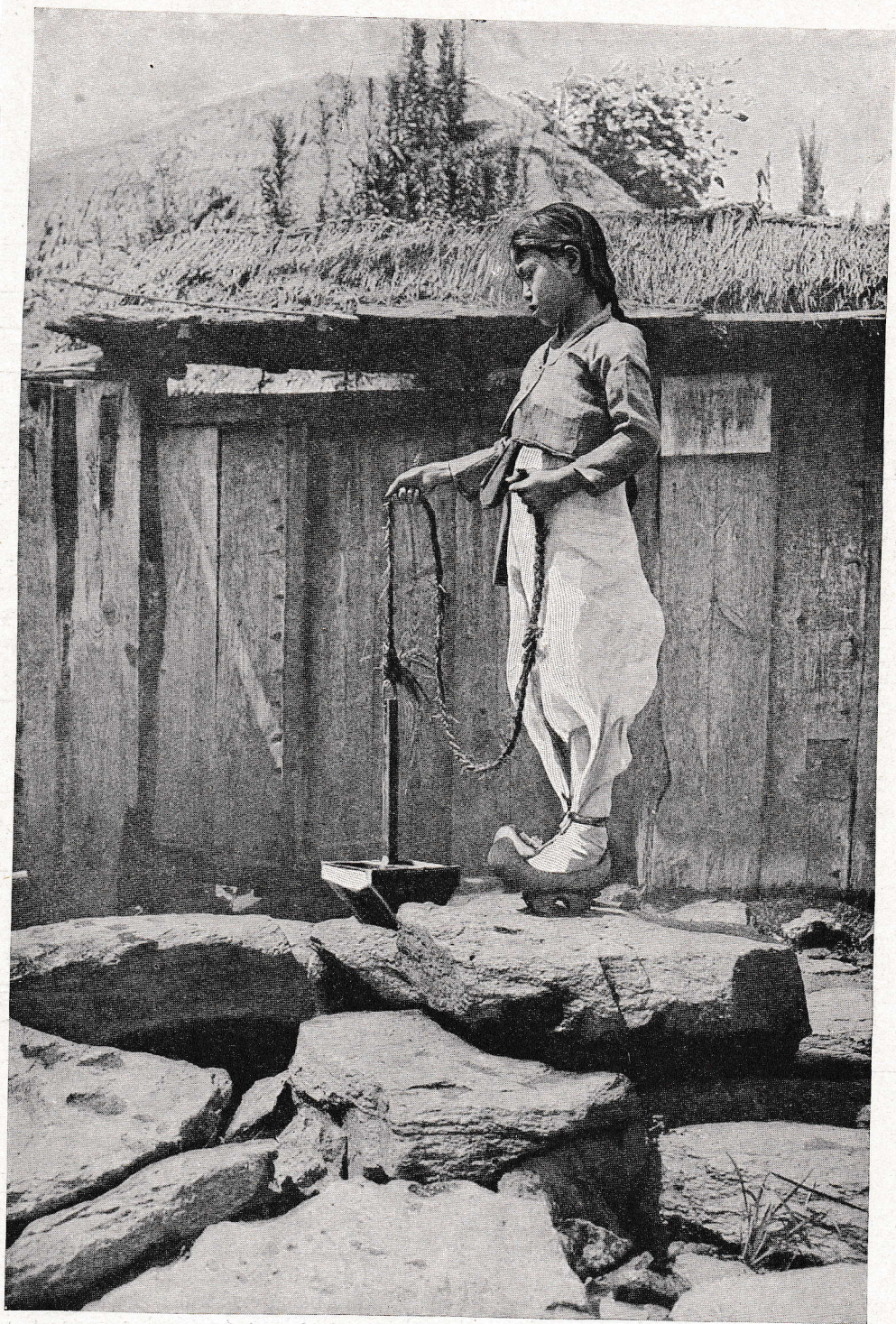
There were two great rival families in the royal circles—the Mins and the Yi's. They intermarried; they conspired against each other, and their feuds and rivalries gave the court great animation. Eunuchs guarded the royal ladies; the king had many concubines, some of whom played an active part in affairs of state. Fortune-tellers and soothsayers



CROWNING A KOREAN BRIDE WITH GOOD LUCK AT SEOUL

Crimson spots on forehead, cheeks, and chin, and eyes sealed for the day, add grotesqueness to the Korean bride, whose face is covered with dead white plaster. Wearing a richly embroidered red and blue court dress, and with hands hidden in a shawl, she is led by maids of honour throughout the ceremony, which includes her coronation with the crown of good luck by sorcerers

Photo, Underwood Press Service



JUVENILE DRAWER OF WATER IN KOREA'S CAPITAL

Wells are numerous in Seoul, placed in corners of the streets just off the main current of traffic. They are built of stones set in a circle with the rim a couple of feet above the surface of the ground. Water is drawn up in the odd vessel here shown and, slopped in transit, adds not a little to the muddiness of the city streets. It was only to draw water from the wells that women ever went abroad by day

Photo, Publishers' Photo Service



BODYGUARD OF THE KING'S BOWMEN OF THE GUARD

Archery has been held in high esteem by the Koreans from time immemorial. It ranks first among the manly sports indulged in by gentlemen, and retained its place in military service until the annexation of the country by the Japanese. Korean bows are about three feet long, and the arrows are of bamboo. These men are bowmen of the guard at the old Mulberry Palace, Seoul

were powerful in the court, as they were throughout the country.

There was a much-feared guild of blind sorcerers. No action was done without consulting the wise men or wise women. All over the country large numbers of soothsayers flourished. These went about in state with their entourages. They had bands of musicians with them. Fortune-telling took the place of religion. The city of Seoul had practically no public temples or places of worship. No Buddhist priest could enter it, because in old days the Japanese had used Buddhist priests to secure the city's capture. The main religious principle was

ancestral worship, which was very strictly observed. Allied to it was Shamanism—the belief in spirits. Every place, every part of every room, almost every corner of a room had—so the people believed—its spirit, usually evil. The fear of these evil spirits haunted the lives of all classes. When a house took fire it was the evil spirit that had kindled the blaze. Therefore the fire spirit had to be placated by music, instead of being extinguished with water. When smallpox attacked a man, the remedy was to call in the sorcerers and their band of musicians to sing and dance, to try to persuade the smallpox spirit to go away. It would never have

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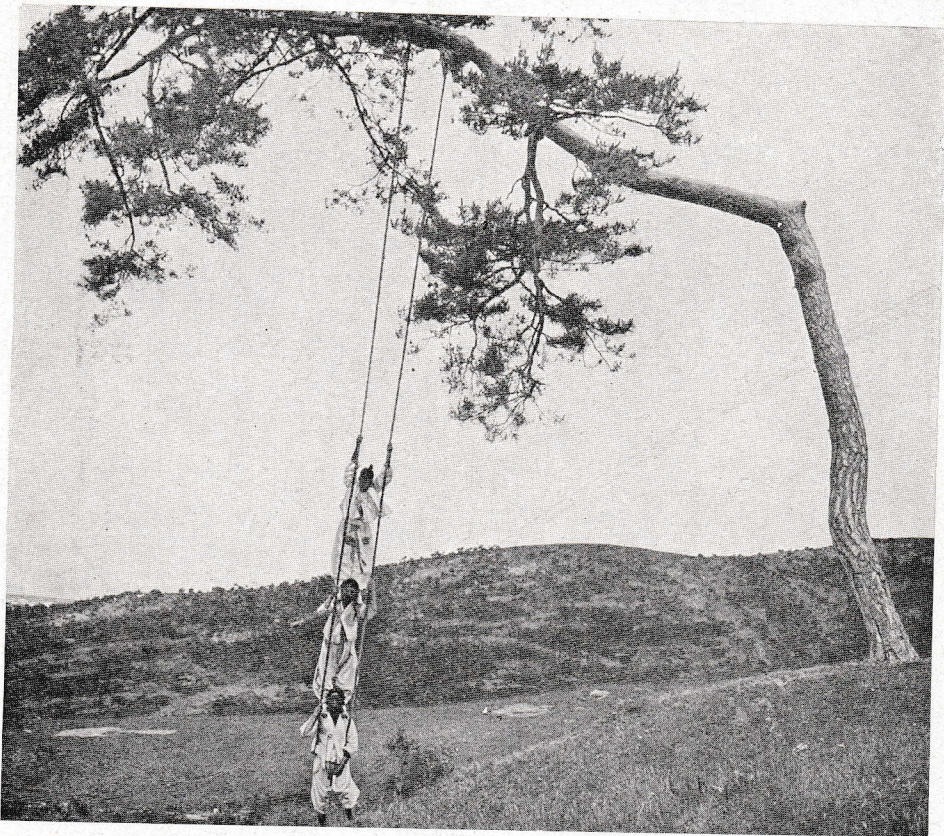
done to give the patient medicine, for that would have enraged the spirit, which would then have demanded the patient's life.

The Yangbans, the officials and nobles, formed a class by themselves, and they lived in great state. When a mighty Yangban went abroad, two men held him up on his high seat on his donkey; one man bore a cover over his head, an attendant followed with his seal, and runners on either side drove the ordinary mob out of the way, using the paddles with which they were armed very freely on any onlookers who did not show due reverence to the great man.

When the son of a Yangban came to man's estate, his father went to the king and asked, as a matter of course, that

his son might have some royal concession to maintain him, a right to tax the people who went along a certain road, for instance—the privilege of living some way or another at the public expense.

The country was, and is to this day, divided into clans. The clan system prevails as firmly as ever it did in the Highlands of Scotland in the old times. These clans, great families, live largely together and work largely together. The head of the clan is supposed to marry early and have sons to follow him. Where he has no children, the rest of the clan have the right to adopt a son for him. A friend of my own, the head of a Korean clan who has no son, has been informed by his clansmen that



"SWING HIGH, SWING LOW, SWING TO AND FRO"

Swinging and its breathless joys amount in Korea to a national pastime, and considerable skill is shown, especially in a feat such as this. No better site for the sport could have been selected than this open hillside with its soft sward to break the fall of the incautious. The tall pine has bowed itself in seeming resignation to long periods of this sort of strain

Photo, F. A. McKenzie



IN PREPARATION FOR A PROLONGED FEAST ON THE MARVELS OF KOREAN CULINARY CONSTRUCTION

A family feast is the occasion of this gathering, at which both family and feast are so amply represented. The mounds of dainties, fruits, and nuts are piled in solid cylindrical masses, presenting the appearance of variegated towers, surmounted by artificial floral decorations. A feast in Korea usually lasts the whole day, for the collation is invariably of a sumptuous nature and demands considerable time and fortitude before all traces of it are removed. So skilful is the arrangement of the dainties that a nut or cake extracted in haphazard fashion from the center of the pile would in no wise endanger its construction

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they have adopted for him his nephew's son, whom he is to look on as his son, and who will succeed him.

The climate of Korea has been described as one of the healthiest in the world. It is dry; cold in winter, and hot in summer. Early in the winter much ice forms in the northern seas, particularly in the Yellow Sea, and parts of the coast are ice-bound. Rivers remain frozen the whole winter, and are able to bear all ordinary traffic.

The climate is good for agriculture, and the farmers, particularly in the centre and south, reap rich harvests. Rice, maize, and tobacco are largely grown; soya beans, for which there is an ever-growing demand, are being more and more cultivated; sericulture is being encouraged, and a cotton-growing industry has been established. For recent improvements in agriculture the Japanese can claim credit.

Wealth in Mines and Forests

The country is very mountainous, particularly the north-east, where a great range, including one famous mountain, Diamond Mountain, runs down from Manchuria. In the north there were good forests; in the centre and south all timber has gone, and, until recently, no attempts at reafforestation were made. The eastern range of mountains, running down to near the southern end of Korea, is the watershed of several great rivers, notably the Taidong (Daido) and the Kan, which add greatly to the fertility of the country. The coast line, over 5,400 miles in extent, presents few good harbours, the chief being Chinnampo and Chemulpo (Jinsen) to the west, Fusan to the south, and Gensan to the east. There is a large number of islands, inhabited mainly by fishermen, scattered around the coast, particularly to the south-east.

The geological formation of Korea points naturally to great mineral wealth there. Only in recent years, however, has this been exploited. The gold mine at Unsan, worked by the Anglo-

American Company, is reputedly one of the richest in the world. A number of iron and coal mines, including some rich veins of anthracite, have been opened up during the past few years.

In the year 1916 over sixteen million yens' worth of gold was exported. Since then the output has declined, owing to increased cost of production.

Ginseng as a Source of Revenue

The main industries are farming and fishing. The men of the south, the most fertile part of the country, are particularly good farmers. The men of the colder regions of the north are the more virile folk. These are the great hunters, the sportsmen, the fighters, or rather they were, till their weapons were taken from them.

Ginseng, the medical root of Korea, has long been a government monopoly. The best variety is cultivated around the town of Songdo (Kaijo). It is widely used in China as a sudorific, and one species of wild ginseng, very seldom found, is claimed to have the power of making an elderly man at least ten years younger. Rich Chinese pay fabulous amounts for single roots of this wild species. European authorities laugh at the medical claims for ginseng; eminent Japanese scientists and physicians, such as Professor Sayeki and Dr. Asahina, support them in their more moderate form, and Japanese authorities claim that they are proving its positive value.

National Sports and Amusements

The Japanese, since they took over the monopoly, have introduced many improvements into the cultivation of the plant, and have systematically organized the sale of it in China, where the demand is rapidly increasing. In 1917 the sales totalled 2,070,000 yen (nominally £207,000). Ginseng is also grown in America, Manchuria, and Japan, but the Korean growth is esteemed by the Chinese to be by far the best.

There were not many amusements in the old days. Travelling magicians



FLOTSAM IN THE STREAM OF LIFE IN THE STREETS OF SEOUL

Women form a very small minority of the pedestrians in Korean towns, only servants and women of the lower classes going abroad by day to draw water or wash clothes in the streams. They are completely ignored by the flowing-robed, hatted men about them, and hurry along in full skirts and very short jackets, and with their heads hooded in green coats with pendant sleeves

Photo, H. I. Merriman

went from place to place. Villages had their local sports and their local contests. The children had a very good time, being treated with great laxity, particularly the children of the upper classes. One great sport between villages was the stone fight. These contests are now forbidden.

The men of two villages would come out against one another, their heads covered with straw helmets. The fight was waged strictly according to rules. There would be a neutral strip of land over which the advance guard of either side would dash and meet in the centre, belabouring one another with clubs. Then the massed villagers would rush on one another. People from all the countryside round would come to witness the sight, and it was no uncommon thing for one of these big inter-village

battles to result in several deaths, besides a number of serious wounds.

Kite-flying was a popular form of amusement. Blind singers and slack-rope performers flourished. Great officials, particularly high court officials, would have elaborate entertainments in which gesang, the Korean geisha, and men dancers would perform. Ordinary Koreans, like the Japanese, did not dance themselves, their amusement being to watch the professionals.

The best description of these performances was given by Dr. Allen, the American missionary physician, for many years U.S.A. Minister at Seoul.

One dance given by these girls is called the sword dance, and is quite rapid and graceful towards the end, usually eliciting considerable praise from foreigners. There is the dance of the storks, in which two men disguised as storks dance about a

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large lotus flower, drawing gradually nearer and making feints at the blossom, until finally they peck open the pink petals, when out steps a dainty little *gesang*. Tigers, each made up of two men cleverly disguised, do a grotesque dance that never fails to afford a delightful state of alarm to the children. There are dancing and musical contests consisting in rhythmic gestures ending in an attempt to throw a silken ball through an opening in an ornamental arch. This is performed by a train of dancing girls and affords great amusement, since the winners get the flowers stuck in the mass of false hair which adorns their heads, while those who

lose get a black mark on the cheek. Later, the ones adorned with flowers are each presented with a roll of silk.

In the one-storey Korean house the framework is arranged first, after the manner in which the modern skyscraper is built, only in place of the frame being of steel it is of heavy beams. The roof is put on before the walls—roofs of thatch for the dwellings of the poor, and of tiles with picturesque concave curves for the homes of the well-to-do. The mud walls are cool in summer



EUROPEAN COMMUNICATIONS AFFECT KOREAN MANNERS

Japan's annexation of Korea has let a current of fresh air into the life of the commercial classes formerly oppressed by the extortions of the official classes. The European boots worn by two of these substantial business men, and the bowler and the Tilly hat replacing the native headgear of crinoline, are symptomatic of a general disposition of the people to accept foreign innovations

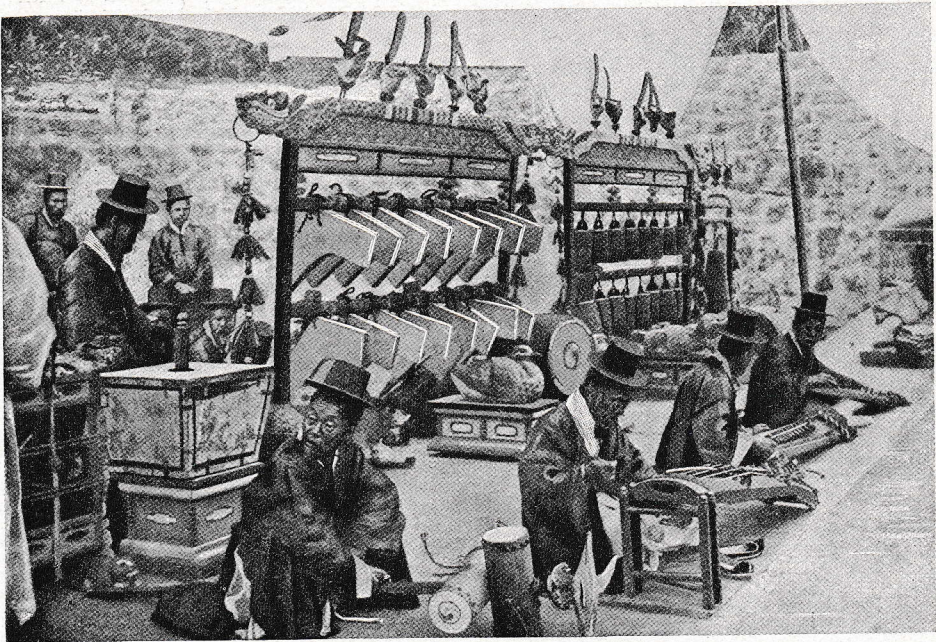
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and warm in winter; the windows, with carved wooden frames, are mostly of oiled paper, the manufacture of oiled paper being a Korean speciality. The floor is covered with thick oiled paper.

The most characteristic thing in the houses is the system of heating. A small fireplace is built outside the rooms, and a number of flues run under the floor. These are covered in with a flat layer of limestone, so that when the fire is lit the room is warmed from the

Hideyoshi, had carried Korean craftsmen off to establish industries for them. The manufacture of brass-ware was one of the most important trades, and Korean brass dinner services of the best type are still greatly treasured.

Other Korean products were chests and wardrobes of heavy wood, something like teak, ornamented with brass. The older type of these Korean chests have their brass ornaments circular in shape, and often bearing decorative



OPEN-AIR PERFORMANCE BY A COMMERCIAL SEOUL QUARTETTE

Tradesmen in Seoul spread their wares over the streets with total disregard for the convenience of pedestrians. Here, ranged before a cumbrous pair of glockenspiels, four employees in a music store are inviting custom by a performance on the komungo, a kind of long, neckless bass-viol, the strings of which are plucked with the right hand and fingered with the left, near the bridge

floor upwards. This plan is maintained in nearly all Korean houses to the present day. And as this writer, who has lived in many of them in all parts of the land, can avow, it affords good protection, warmth, and comfort to an unusual degree.

The manufactures of the country were very few, partly because any man who made money by working hard was liable to have the officials down on him for forced loans, and partly because the Japanese, during the invasion by

designs. The chests for ladies' wardrobes, for instance, have the brass decorations embossed with some flower or butterflies. In the more modern chests, which are turned out in wholesale fashion, the brasswork is square and plain. People grow their own tobacco, and smoke it in pipes about two feet long with very small bowls.

Apart from court circles, the Yangbans, the merchants, and the common crowd, there were a number of old families living on their ancestral estates.



MONEY-MAKING BUSINESS IN THE LAND OF HATS

Korea is a happy land for the man's hatter, for every class, every profession, every condition of life and weather has its particular hat. This man is making the hats in most common use—a small conical crown about four inches high, set on a brim eighteen inches across. The better kinds are made of silk woven on a finely split bamboo skeleton. Cheaper specimens are woven of horsehair throughout



FRESH FUEL FOR THE FURNACES OF DWELLERS IN SEOUL

Immense quantities of wood are consumed in the furnaces which warm the flues by which Korean houses are warmed. The fuel is brought into Seoul piled high on the backs of huge bullocks or, less commonly, in rude wagons drawn by these lumbering animals. To make good the serious depletion of the forest areas that had resulted, careful afforestation measures were introduced by the Japanese

Photos, F. A. McKenzie

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KOREAN PORTER AND HIS BURDEN

Pack ponies and porters shared all the transport of goods in Korea until quite recent days, wheeled vehicles being unknown. The men carried surprisingly heavy loads in baskets lashed to a wooden frame fastened to the shoulders

Photo, Underwood Press Service

These had to visit the court occasionally and take some part in the court ceremonies, but the higher type of Korean was, above everything else, a philosopher and a scholar. He based his life on the teaching of Confucius. He despised force and all strife. He lived a life of intellectual contemplation.

This type, the real old aristocracy of the country, was very little seen by the average European. It kept itself very much in the background. When visitors came the great Korean was polite to them, but he never opened his inner

rooms to any white man. The curse of this kind of life was that it made the men who should have been leaders of the people unpractical idealists; it robbed them of their virility and fighting force, and when the moment came when they should have led Korea in battle they were powerless to do so.

A rigid etiquette prevailed among the well-to-do classes. Ceremonies of all kinds were conducted with great state and in very precise form. Large numbers of books were written about ceremonies. Dress, habits, actions, were all according to rule. The way in which a man wore his hair was exactly decreed. When between thirteen and fifteen years old at the time of his marriage, the boy whose hair had hitherto hung down his back had it done up in the form of a topknot. This was the outward sign of his manhood. One of the first reforms attempted by the Japanese when they obtained power was to compel the people to cut off

their topknots. This led to violent altercation and much heartburning. The topknot was, of course, bound to disappear, only the Japanese took the wrong way of trying to make it go.

The old marriage ceremonies were very elaborate, and most of them are still maintained. The girls being kept in complete seclusion, the marriages were arranged by the parents, often with the aid of "go-betweens." Children were affianced, as a rule, about the age of six or seven, and in some cases much earlier. When they came to between



CLANK OF IRON HAMMERS IN THE VILLAGE SMITHY

Practising one of the oldest trades in the world, the village smith in Korea makes but a poor living, for most of the men in the country can make and mend the rude implements in general use on the farms. Moreover, money is so scarce in Korea that every family is to a great extent self-supporting, and relies but little on others' craftsmanship

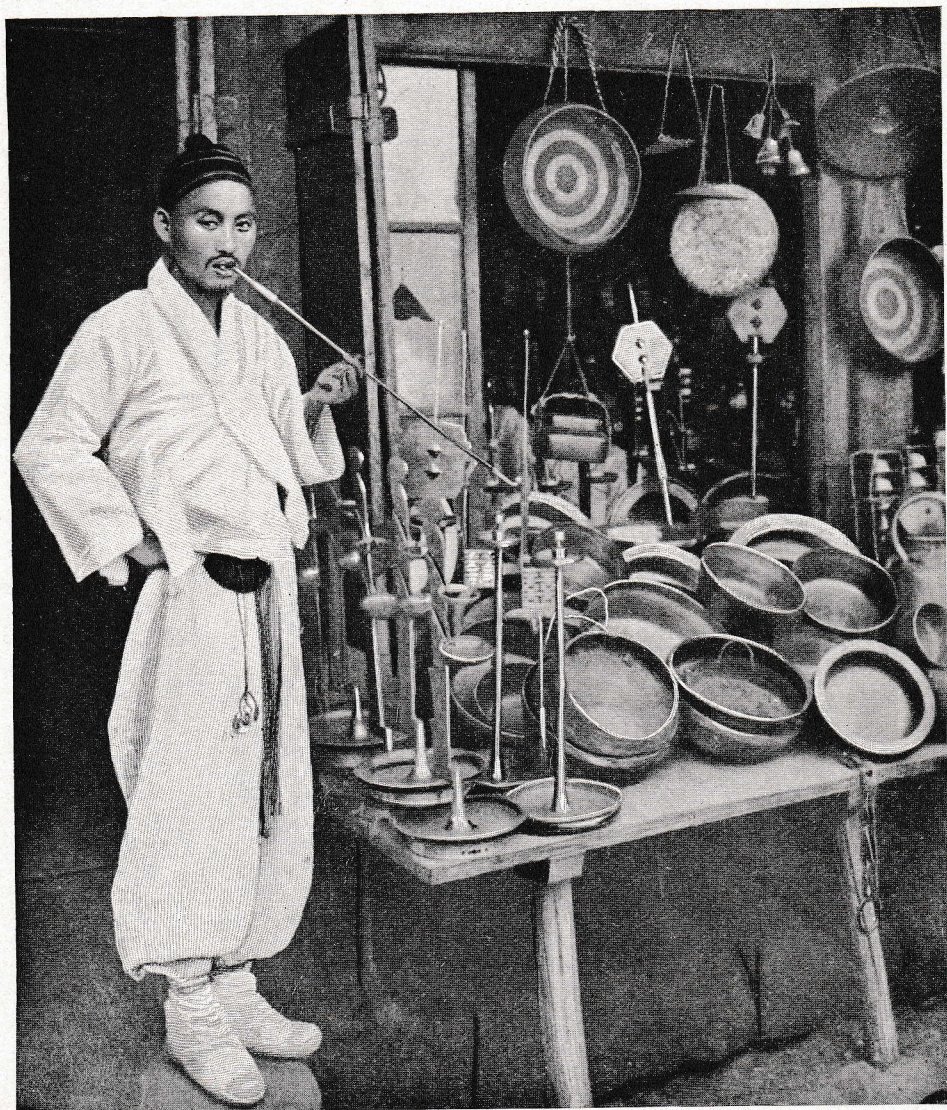
Photo, F. A. McKenzie

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thirteen and fifteen years old the formal marriage ceremony took place. First the sorcerers were consulted, and by much divination a lucky day was found. This important point being settled, the boy paid a formal visit to the ancestral tablets, doing reverence to his forefathers, and telling them what he proposed. Great feasts were

arranged at the house of both bride and bridegroom, all members of the families and clan and connexions of every kind living royally for the traditional three days of rejoicing.

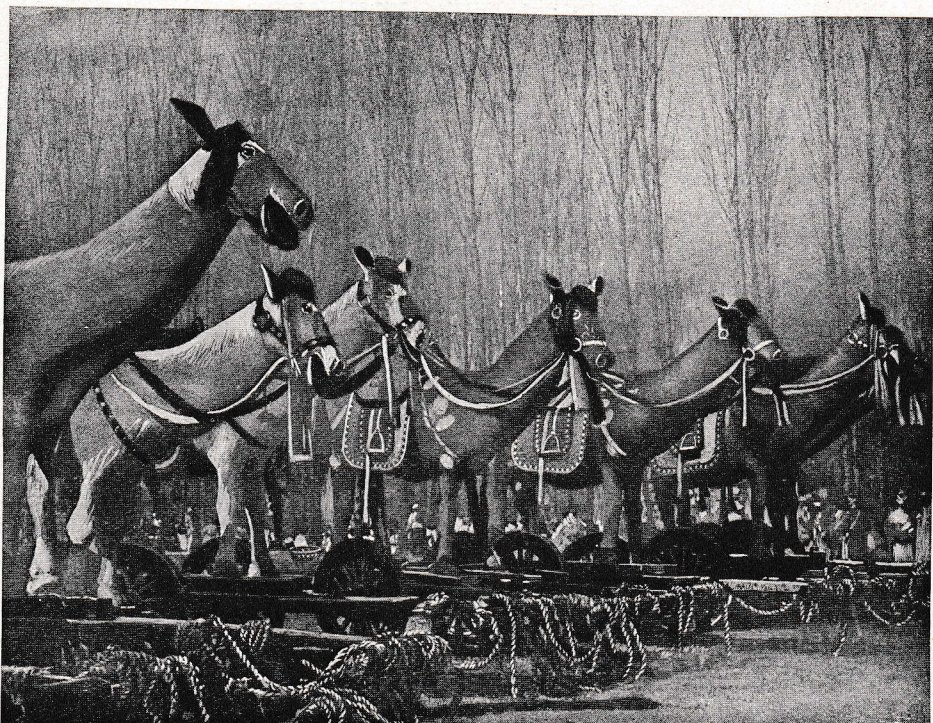
On the morning of the great day the little bride, who had been carefully made ready, was conducted blindly to the house of the bridegroom's parents.



CUSTOM COMES SLOWLY TO THE SEOUL COPPERSMITH

Shopkeeping is a melancholy business in Korea—except for hatters—partly because the people have very little money to spend, partly because the position of women precludes them from the pleasures of shopping. In Seoul the few shops are little better than booths in the wider streets, set out with an unattractive display of foodstuffs or domestic utensils of earthenware or metal

Photo, Underwood Press Service



MONSTER STEEDS TO CARRY KOREA'S EMPEROR TO THE NEXT WORLD

These grotesque figures stand saddled and bridled, ready to bear the souls of the Emperors of Korea to the world beyond. It will be noticed that a number of stout ropes are attached to the carriages on which the horses are mounted, for, on the occasion of an Imperial funeral, the entire number are hauled by hand from Seoul, the capital, to the burial ground thirty miles away

She was dressed in the magnificent court dress of red and blue on a foundation of white, with gorgeous ornaments. Her hair was dressed in a very elaborate coiffure. Her face was plastered with paint and powder, her lips covered with vermilion, and crimson spots placed on either cheek, on her forehead, and her chin. Then a kind of plaster was put over her closed eyelids, sealing them up. Sealed they remained the whole day, the little bride being led from place to place by two maids of honour.

At the home of the bridegroom's parents she was received with great ceremony. Here all the older members of the family were assembled, and she came and did obeisance to them.

The bridegroom was dressed in full court dress, with stiff hat, high boots, and fine robes. During the ceremony his hands were concealed in long artificial sleeves. The bride's hands were also hidden by a shawl over them, for it was a point of etiquette that the

hands of neither party must be shown during a great ceremony.

One part of the marriage arrangements was the presentation by the bridegroom to the bride, and from the bride to the bridegroom, of a live swan, the emblem of fidelity. When one swan dies its mate remains single for ever after. In poor families, in place of live swans, dummies were used.

After the visit of ceremony to the bridegroom's house the bridal pair were escorted to the home of the bride's parents, where there was more feasting, rejoicing, and music, and where the groom remained with his bride for three days. At the end of that time they returned to the bridegroom's home.

The little bride then took her place as a minor member of the household of her husband's parents. Her mother-in-law ruled her. If the bride could get along well for the first three years of her married life, all would be well, for it was not easy for a girl to go from her

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own home and to fit into a new family. Bride and bridegroom did not live together for some years after the actual ceremony. In Korea, as in China, the family was everything. Any individual husband and wife, particularly young husbands and wives, were merely part of the family, and had to take their due place in it.

The rules for mourning were rigid. During the period of mourning people wore special clothes, the men having extremely large hats made of straw, and dressing themselves in coarse hempen clothes. The period of mourning



SORROW'S SYMPATHETIC SHADE

In colossal hats like this, of plaited straw with a hexagonal rim and a superficial area of six square feet, Korean mourners screen their faces sometimes for as long as three years

Photo, Publishers' Photo Service



STRAW SHOES FOR SALE

Pedlars are licensed in Korea and form an organized guild. This woman does a remunerative trade in the cheap shoes of twisted grass worn, and quickly worn out, by the poorer classes throughout the country

Photo, F. A. McKenzie

for parents extended to as long as three years. During this time certain ceremonies, like marriage, were forbidden. Mourning was carried to a point where it very seriously hampered ordinary life.

In olden days there were few cities of any importance outside the capital. To the north the walled town of Gishu (Wiju) guarded the entrance to the Yalu river. Nearly half-way between Gishu and Seoul was the second most important city in Korea—Ping-yang. Placed in a

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position of great natural strength, it had been elaborately fortified by medieval warriors and presented, as it presents to this day, a singularly impressive exterior; inside the walls the streets were very shabby.

Ping-yang (Heijo) was traditionally noted as being the city of turbulent men. It was here that the merchant class was strongest. It was here that men were least submissive to authority. The "wickedness" of Ping-yang was a byword in other more apathetic cities. When, after white men were allowed to settle in Korea, Christian missionaries

went to Ping-yang, they received here, almost alone throughout the country, violent opposition, their lives being endangered. The remarkable courage of some American missionaries during the Chino-Japanese war, after the disastrous defeat of the Chinese armies at Ping-yang, caused a great change. Ping-yang became the most Christian city of Asia.

Other places of note are Chemulpo (Jinsen), the port for Seoul (Keijo), the capital, remarkable for its tides, which rise and drop forty feet; Fusan, to the south, the point of



CONSERVATIVE KOREANS UNCHANGED IN CHANGING TIMES

Anomalies are many in the archaic city of Seoul, now exposed to all the innovations of the age of invention. Most incongruous, perhaps, with the low, one-storeyed houses with their tiled Chinese-style roofs are the electric cars, the electric light standards, and the telegraph wires, in streets thronged by toga clad men, crowned with quaint headgear and carrying umbrellas and fans

Photo, Miss C. J. Hunter

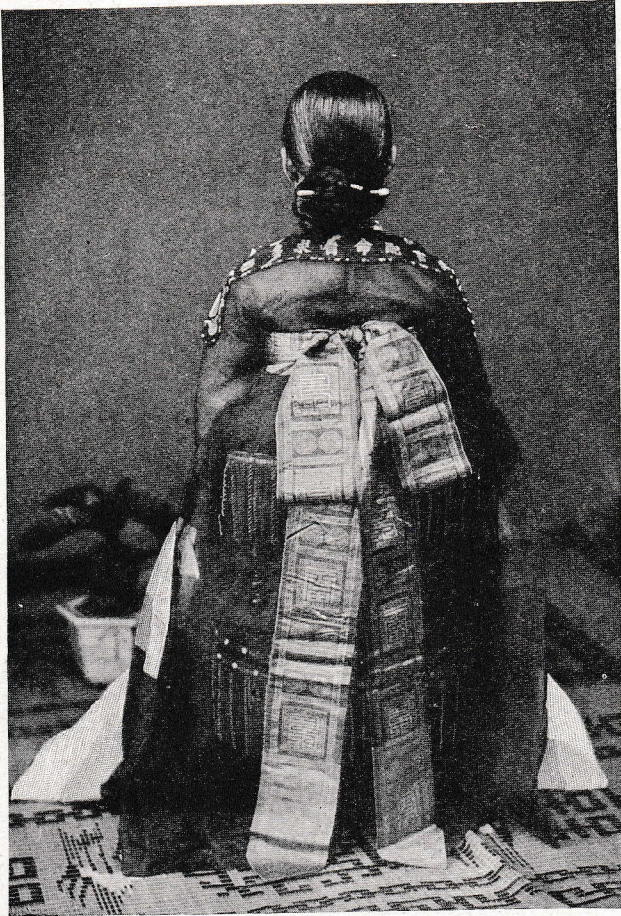
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contact with Japan, now a place of great importance as the eastern terminal of the great continental railway starting at Calais and running through Europe and Asia; and Gensan, to the east, was the main point for trade to Vladivostok. Many old cities were in a state of decay, the old walls being

The food of the Koreans has always been simple. The principal item of diet is rice, eaten sometimes dry, with no salt or dressing, and sometimes with dried fish, meat, or vegetables. Beans and flour preparations, known as "noodles," were common. There is a largely used sort of vegetable dish called

Kimche, consisting of cabbages or turnips, with a mixture of red peppers, oysters, oil and garlic, and many other things, put down in brine and allowed to ferment for two months. A strong and crude native spirit is made from rice. Meals are served in a number of brass-covered bowls.

The great curses of Korea under the old regime were, without question, the apathy and the idleness of the people. The Yangban did not work, for to him labour of any kind was undignified. His only real physical amusement was archery. The merchant classes lacked the driving force for success because they were afraid to make any show of wealth even when they earned it. The rich noble must not show too much state, and could only have his house of a certain size in order that he might not be thought to rival the King. The town coolie, who when properly led is



MY LADY'S DRESS IN KOREA

Lông silk skirts, resting on the ground in folds, are worn over starched petticoats, with a broad sash encircling the body below the armpits. Very little jewelry is worn beyond ornamental pins in the rather elaborate coiffure

allowed to fall into ruins. One very interesting feature in northern Korea was formed by the old camps of refuge on the hillside, entrenched spaces with stone walls around, to which the villagers fled centuries before to defend themselves when the brigands from Manchuria came down.

one of the most reliable labourers in all Asia, had fallen into slack ways. The most familiar sight during the midday hours in the capital was that of coolies lying in the roadway asleep.

When Western civilization came this led to some entertaining incidents. An enterprising American firm obtained the



WASHING-DAY IN A HILLSIDE HAMLET OF KOREA

Mat roofs and rough stone walls are the essential features of this little settlement among the trees, and below the patch of ground in front runs a narrow brook, in which the women are attending to their laundry work. In Korea, during winter, clothes are torn into their component parts to be washed, only in summer are they cleansed in their entirety. Beating with sticks takes the place of soap

Photo, Miss C. J. Hunter

KOREA & THE KOREANS

right to build an electric tramway in Seoul. It is one of the paradoxes of life that this medieval city had electric tramways before London. It became a popular craze to ride on the cars. One child was accidentally killed owing to the great crowding. This led to rioting, and but for the firm action of the King the lines would have been torn up. One car was burned.

But the real difficulty with the tramways came from men sleeping in the streets. They lay across the tracks, and it was part of the duty of the conductor to run ahead of the cars and throw them off the lines.

This caused great indignation. A petition was drawn up and solemnly presented to the monarch, in which it

was pointed out that it is natural for man to sleep, and that the laws of nature demand that they shall be allowed to slumber until they wake up. The trammens, by throwing them off the line, awakened them, and thus violated a law of nature. The petitioners, therefore, begged their monarch to decree that when a tramcar came up to a point where a man was sleeping across the line, the car should stop until the man woke up!

It will be noticed that I have written so far about Korean habits and customs mainly in the past tense. This is because since the coming of Western civilization the ways of the people have been largely transformed. Europeans and Americans attempted by teaching, urging, and



KOREAN COOLIES MUSICALLY ENCOURAGED TO THEIR LABOURS

Though they can erect such a fine building as this brick structure that is nearing completion, yet the coolies still retain, amid modern innovations, their old habits, and find a short interlude in the form of a song from one of their companions a good stimulus to work. The singer beats time on a drum and, to judge by the expression of his hearers, the words of the ditty are not without wit

Photo, Underwood Press Service



PRIESTLY SERVITORS OF KOREA'S FADING FAITH

Buddhism is dying in Korea. Ever since the monastic orders were forbidden the towns they have steadily lost importance, though the Koreans still feel it a duty to contribute to their maintenance. The strongest ethical force is Confucianism, and there is a prominent strain of superstition in the native character. The faithful few seen above still cling to their temple and their ritual

Photo, Underwood Press Service

striving to bring reforms to Korea, with many very remarkable results. By 1904, before Japan secured predominance, modern ideas had begun to spread. There was a railway from the coast to the capital; other railway lines were being laid; waterworks were being planned; vast Christian enterprises had been established, more particularly in the north, and schools and hospitals maintained. The old corrupt officialdom remained. The Japanese cleaned out the old

court. They destroyed the old system of government. They planted Japanese settlers and officials everywhere. They attempted to wipe out all national customs and habits. They extended railroads, planted forests on bare hills, started agricultural schemes, improved the cities, initiated sanitation and greatly extended education, although on a distinctly Japanese basis.

The way in which the Japanese carried out their reforms caused great



YOUTH AND WRINKLED AGE ENJOY BEING PHOTOGRAPHED

Confucianism has set its grasp firmly on Korean family life. Filial piety is the first duty of youth to age, and a Korean son must be prepared to supply his father's every daily want and even follow him to exile should occasion demand it. The clothes of this group are not elaborate, but nevertheless, the strictest regulations govern costume according to the age of the wearer

Photo, F. A. McKenzie

KOREA & THE KOREANS

heartburning and bitterness among the Koreans. Their methods were condemned by many foreign observers as needlessly harsh and overbearing. But one quite unexpected result of Japanese rule was wholly beneficial. It recreated Korean nationality. It effectually stirred the Korean people up from their apathy.

It led them to realize that sleepy medieval philosophy and the easy-going gait of old years were not enough. The Koreans had been sneered at as cowards. Japanese brusqueness led them to develop and reveal a courage which even their best friends had not hitherto suspected.

One result of Western influence has been the transformation of the position of women. In olden days the Korean women, save the poorest class, lived in concealment behind the "anpang" of their home. I myself, in the old days, lived for weeks in the home of a rich Korean of the old type, and never once saw wife or daughters. Korean women regarded this seclusion as part of their dignity and honour. When an American missionary's wife told a group of young Korean wives how in her country

all married women were allowed to go about as they pleased, one of the Korean ladies asked her in amazement: "Don't your husbands love you at all, then?"

The missionaries started to bring the women out and to break down the old seclusion. Political changes brought them out still more. Schools were opened where the girls of the well-to-do classes came in large numbers. These girls quickly showed independence and daring. When the Korean people made

their pacific national protest against Japanese rule in 1919, the schoolgirls and the young women played a prominent part, distributing literature, urging the men on, and openly demonstrating in the streets. They even volunteered to go to prison. To anyone who knew the Koreans of thirty years



SPECIMENS OF THE KOREAN HATTER'S ART
"Kasi" is the Korean name for hat, and it covers a multitude of shapes and styles. To no other article of dress, which is strictly regulated, is more importance attached. Even the umbrella is worn on the head, and pocketed when not in use

Photo, F. A. McKenzie

ago this would have seemed incredible. Korea is in transition. The old order was doomed the moment she permitted the first breach to be made in the system that excluded all foreign influences. Now foreign civilization is sweeping over the entire land in an irresistible flood. But even in these years of transition she still retains enough of her old life and her old ways to make her people among the most interesting in the world.



LOWLY LITIGANTS IN A NATIVE COURT THAT FORMERLY DISPENSED JUSTICE IN KOREA
Now under Japanese control like the rest of Korean organization, judicial authority in Korea was, at one time, in the hands of native courts, and some idea of their conduct may be gained from the scene above. The judge is the only one present for whom it is permissible to sit, and the attitudes of the defendants suggest that they were hoping for mercy rather than justice. It will be noticed that instead of steps built as an integral part of the building, stone blocks are piled one on the other

Korea

II. Its Three Thousand Years of Troubled History

By F. A. McKenzie

Author of "Korea's Fight for Freedom," etc.

KOREA, a dominating peninsula on the north-east coast of Asia, is one of the oldest kingdoms in the world. Its people claim for it a continuous national existence of four thousand two hundred years. The known and verifiable history of the land covers over three thousand years.

Eleven hundred years before Christ, a famous Chinese sage and statesman, Ki Tsze, refusing to recognize a new ruler in his own land, moved with his tribesmen into Korea, and established his headquarters at the city of Ping-yang, where his supposed tomb can still be seen.

Ki Tsze is the subject of many Korean legends. He and his men absorbed the various tribes around them. They built cities and cultivated the land. Other Chinese followed. The kingdom of Ki Tsze was overthrown in due course, and a fresh ruler emerged. Curious monuments can still be found in northern Korea which indicate a high state of civilization existing long before the Christian era.

The people were at that time closely associated with the tribes occupying Manchuria, and considerable intercourse was held with the Japanese. Japanese archaeologists place much emphasis on evidence that in those early days the Japanese people maintained considerable settlements in Korea; the Japanese Imperial family can trace some Korean ancestry, and there are districts in Japan where certain distinctively Korean habits are practised by the people to this day.

Mongol Invaders and Japanese Corsairs

Korea was, from the first, a land of strife. When Kublai Khan, the famous Mongol leader, was at the height of his power, he repeatedly invaded Korea, burning cities and taking hundreds of thousands of people into captivity. Kublai was fired with the idea of conquering Japan, and ordered the Koreans to build a fleet to carry his armies across the straits. The attempt was made twice, and failed badly both times.

The Koreans were exposed to the exactions of Japanese corsairs, who raided their coast towns, and of Mongol invaders who poured over the Manchurian border. Yet they flourished, and the civilized arts made considerable progress. Korea was in particular the land of fine printing, and used movable type two hundred years before Gutenberg's invention. A Korean

language was evolved, one of the most logical and literary in the world.

A little over five hundred years ago the family of Yi succeeded in dominating the country and in establishing themselves as absolute rulers. Seijong, the greatest of the Yi's, made a determined effort in 1419 to destroy the Japanese corsairs who ravaged the south coasts. He fitted out a great fleet which bore seventeen thousand men to attack the island of Tsushima, the nest of the sea robbers. He was defeated, but succeeded some years afterwards in establishing peaceful relations with the Japanese Daimio who ruled Tsushima, and in opening up trade between Japan and his own country.

Pull China, Pull Japan

Japan, torn for centuries by internal strife, was now beginning to feel her strength. At the end of the sixteenth century a great Japanese ruler, Hideyoshi, determined to capture Korea in order to help him later on to advance on China. He struck suddenly, and struck hard, flinging three hundred thousand troops into the country, and capturing city after city with great speed.

The Korean troops retired right up to the banks of the Yalu. They appealed to the Chinese for aid, and with Chinese assistance they slowly forced Hideyoshi to retire. But his men left a country in ruins behind them. They burned, pillaged, and destroyed to an extent amazing even in those days. They killed Korean industry; they made captive the Korean craftsmen they did not kill; they wiped everything out that fire and sword could destroy.

China established a suzerainty little more than nominal over Korea, envoys going each year to the court of Peking and bearing tribute. Under the Yi dynasty the Korean people adopted a more and more exclusive attitude to foreigners. No stranger could now land on their shores under pain of death.

In the seventeenth century, two or three dozen Dutch sailors were wrecked at different times on the Korean coast. Some were compelled to spend the remainder of their lives there. Duhalde, the great geographer of the eighteenth century, described the people as "generally well made and of sweet and tractable dispositions; they understand the Chinese language, delight in learning, and are given to music and dancing."

KOREA & ITS STORY

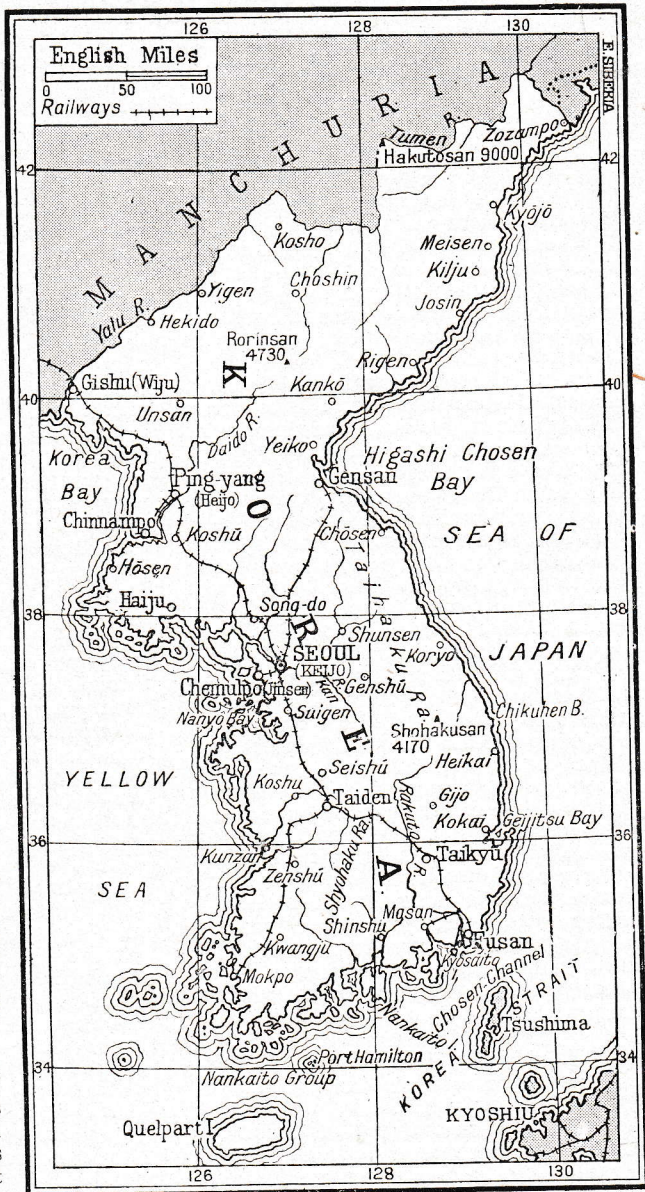
Catholic missionaries at Peking attempted at the end of the eighteenth century to convert Korea. They met with hot resistance. Christian converts were persecuted, and French priests who went into the country were tortured and killed when discovered. Despite every effort, the Christian communities grew and maintained their hold right through the eighteenth century. Even in 1860 there were twenty thousand Christian converts.

Then the ruling Regent almost wiped the whole of them out. The French Government retorted by sending seven French vessels with a thousand troops to the Han (Kan) river, to attack the forts there. The French met with so warm a reception that after a few days they decided to retire.

In 1866 some Americans tried to force an entry on a ship, the General Sherman. The ship was burned, the crew were slaughtered, and the anchor chains of the General Sherman were hung in triumph on the walls of Ping-yang. The American authorities sent a warship and were able by their superior weapons to slaughter a number of Koreans, but after a spell of aimless and needless destruction they, too, had to withdraw.

In 1876 the Koreans, acting upon the advice of Li Hung Chang, the famous Chinese statesman, resolved to break down the barriers they had erected against foreigners, and to establish relations with other Powers. The Japanese were the first to obtain treaty rights; they were quickly followed by the Americans, the British, and others.

The incoming of the foreigner was followed by a period of international intrigue. The old Korean Government was feeble and corrupt. China, Russia, and Japan struggled for supremacy there. The Korean Government was further weakened by great struggles between the King and the Regent, his father, who had ruled during his minority. This Regent,



KOREA, THE ANCIENT CHOSŌN

Tai Won Kun, was a remarkable little man with singular powers of leadership. He had bitterly opposed the admission of foreigners, and he admitted an attempt secretly to arouse the people to rebellion after the foreigners came in.

There were many excitements in those early days after the entry of the foreigners. A bitter rivalry developed between the Chinese and the Japanese, each side attempting to promote conspiracies and uprisings against its opponents. This

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led in 1894 to war between China and Japan over Korea. The Japanese blew up a Chinese transport, the Kowshin, approaching Korea with troops. Japanese armies landed in Korea from the south, and Chinese came down from the north. There was a great battle outside the Korean city of Ping-yang; the Chinese forces were completely defeated. Then came the naval battle of the Yalu, where the Chinese fleet was destroyed.

The Japanese now attempted to rule Korea as they wished. The Regent backed them. The King and Queen (Queen Min) were very badly treated. The Japanese made a very serious blunder in co-operating with the Regent in the brutal murder of the Queen. The King became an object of sympathy. The representatives of the European Powers stood by him, and Russia, in particular, helped him. There came a further period of strife, with Russia struggling for supremacy against Japan. Russia had ambitious dreams of Asiatic empire. Those dreams were ended in 1904, when Japan declared war against the Tsar, threw her armies into Korea, and drove out the Russians.

Protection Leads to Annexation

The Japanese now definitely took the position of the protectors of Korea. They entered into a treaty of friendship with the Korean Government, promising to maintain the independence of the land and to assist in its better government.

Marquis (afterwards Prince) Ito, one of the ablest Japanese of his age, came over as Resident General. Gradually the Japanese tightened their hold. After a short time they forced the Korean Government to agree to hand their foreign relations over to Japan. A little later they took over the control of internal affairs, and in 1910 Japan formally annexed

Korea, making it an integral part of the Japanese Empire.

The Japanese pushed on many material reforms, but they made serious mistakes. They despised the Koreans, and showed that they despised them. They attempted a policy of assimilation, trying to wipe out Korean institutions, language, and habits, and to make the Koreans a minor Japanese people.

Korean Resistance to Assimilation

As part of the Japanese policy of assimilation names of places were changed. The ancient name of the land, Chosen, which long had fallen into disuse, was restored. For this alteration there was much justification, but for other changes there was less excuse.

Seoul became Keijo, and Ping-yang, Heijo; Chemulpo was transformed to Jinsen, and Pongdong to Hekido. The Han river became the Kan, and the Tai-dong the Daido. The outside world has generally refused, however, to adopt these changes, and Korean names are still commonly used outside of Japan.

Prince Ito attempted to restrain his officials, but under the rule of General Terauchi and Count Hasegawa the Korean people suffered severely. In the spring of 1919 there was a great national protest, men, women, and children meeting all over the land to claim their independence. One remarkable feature of this protest was the absence of violence, the influence of the Christians—of whom there are many in the north—being against armed resistance.

The Japanese administration replied to this protest so savagely that other Powers, and more particularly Great Britain, protested. As a result Count Hasegawa was recalled, and a new and more liberal administration initiated under Admiral Baron Saito.

KOREA: FACTS AND FIGURES

The Country

Peninsula stretching south from the east coast of Asia. Area, about 85,180 square miles; greatest breadth, 135 miles; length about 600 miles. Bounded north by Manchuria and E. Siberia, east by Sea of Japan, south by Chosen Channel, and west by Yellow Sea. Some 200 islands along south and west coasts, including Saishuto and Nankaito groups. Whole country broken by hills and valleys, and watered by numerous shallow, swift rivers. Forests cover large area.

Government

By treaty of August 22, 1910, Korea was annexed to Japan, reigning Emperor deprived of political power and governor-general appointed; by Imperial rescript of 1919 Koreans were placed on same footing as Japanese.

Commerce and Industries

Country mainly agricultural; cultivated area about 10,599,000 acres. Crops: Rice, wheat, millet, barley, beans, cotton, hemp, tobacco, ginseng,

maize. Cattle of good quality are raised, and whale fishing pursued. Manufactures include paper, bamboo blinds, and mats. Gold, iron, copper, coal, anthracite, graphite, and mica are found. Imports (1920) included cotton goods, machinery, silk goods, and kerosene. Value of imports in 1920 was 238,956,413 yen, and of exports 191,858,694 yen. Nominal value of yen, 2s. 0½d.

Religion and Education

Ancestor worship and Confucianism are the chief moral forces, religion as such being little practised. Japanese influence is encouraging education. There are technical and industrial schools and an agricultural school and model farm at Suigen.

Communications

Korean railway system connected with Siberian and Chinese lines. Length about 1,150 miles. Transport in interior chiefly by porters and pack horses. Length of telegraph lines, 4,860 miles; telephone lines, 3,260 miles.



"WEARING O' THE GREEN" IN THE LATVIAN COUNTRYSIDE

The feast of S. John's Day, June 24, called by the Lettish people "Ligo," is one of the merriest Latvian holidays. It is on this occasion that the country people decorate themselves and their houses with garlands of foliage, preferably oak leaves. Old and young participate in this festival, which is a remnant of pagan celebrations in connexion with the ancient nature-worship of the Letts

Photo, Press Section, Latvian Foreign Office, Riga